

T H E  
**COMMON SCHOOL JOURNAL**  
A N D  
**EDUCATIONAL REFORMER.**  
**NEW SERIES.**

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WM. B. FOWLE, EDITOR.

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**THE NEW YEAR.—OUR POSITION.**

THIS number of the Journal being the first of a new year, it may not be amiss for us to say a few words in regard to our position, which is very different from that of any other educational Journal in the country. This fact alone, it would seem, should make us diffident, and, perhaps, should induce us to stop in our course, and let the educational affairs of the State, and of the Union, "gang their ain gait," without remark or interruption. Surely it is not a small matter for an humble individual to assert, as we have done, that our vaunted Free School system is imperfect, that its administration is oftentimes erroneous, and always feeble, and that, as it does not keep up with the times, its tendency is really backward, although some little progress may appear to be made beyond previous years;—but we are not ignorant of what we affirm. During the three years that we have controlled the Journal, we have endeavored to show that the position we have assumed is not a false one. We have contended that it is clearly the duty of government to see that the whole people are educated,—but that the duty has been sadly neglected by both the general and state governments,—the former doing nothing, and the latter nothing more than they are compelled to do. We have shown that while some States have what are called good free schools, others have none, or only poor ones; that, while some towns of a State have schools of a high order, and enough of them, other towns have only poor apologies for schools; and, finally, that, while some districts of a town have a good school, the other districts of the same town have nothing that

deserves the name. We have maintained that such a state of things is inconsistent with our duty to the rising generation, every child of which has an equal right to an education, and to an education equal to the best. If education is necessary to the security of property, the progress of civilization, and the salvation, to say nothing of the perfection of our civil and religious institutions, then do we hold the government responsible for the education of every child; and if, in accordance with our democratic principles, the states, and towns, and districts are to be allowed to educate the children, the government is bound to see that the work is done, effectually done, and that no child is any longer to be cursed with ignorance, because it is born in a nigardly or benighted neighborhood.

We have endeavored, moreover, to show, that there never was a time when the call was so loud for reform, and advancement, in both the matter and manner of instruction. Most of that given in our schools, the best of them as well as the poorest, is merely intellectual,—and the condition of the country shows the consequences of this mistake. We have departed from the simplicity and purity of our fathers, in our manners, our dealings, and our principles. We regard wealth more, and worth less, every year; money and power are the gods we worship,—and the chief qualification for office is not ability, but availability. The best men, and the greatest, stand no chance for the highest offices, and moral qualities are not considered in the selection of candidates. Now, we attribute all this to the defective education of our children,—and we are so convinced that the deterioration will go on with increasing velocity, that we dare not hold our peace.

There is also a new element in our nation, which seems not to enter into the calculation of our government, but which has already begun to control it. When our nation first became independent, and needed men, its arms were opened widely to all who would come, from whatever land, and unite with us, and the terms of union were almost nominal. Those who framed the naturalization laws had no idea of the consequences of their liberality; but, although our circumstances are changed, the corruption of parties has prevented them from risking the loss of votes by laying any restrictions upon naturalization, and the consequent right of suffrage. Were the immigrants prepared to enjoy and exercise our privileges, there would be less cause for alarm,—but the fact stares us in the face, that they are mostly ignorant and debased, unused to self-government, and blindly attached to a belief, which, if possible, will keep them where they are. Nothing has been done by government to meet this evil. It has allowed millions to

come over and mix with our native population, without providing for their education or support; and the states and towns, which are groaning under the infliction, have not public virtue enough to rise and demand redress.

In our own State, the measures adopted to meet the exigency just mentioned, and to raise the standard of education in our Common Schools, are altogether insufficient. The Board of Education has long been a pool without a current, only moving when it is troubled, and then having no healing power. Instead of leading in the needed reform, and stirring up the torpid citizens to activity equal to the imminent danger, they are glorifying themselves on the past and present condition of the schools, and doing nothing for the future. They have promised a supply of teachers, but have not begun to furnish a supply, although they have had three Normal Schools in operation ten or twelve years. They and their Secretary have spent their strength and their money upon the mint, anise and cumin of education, and have neglected all the weightier matters. We have shown this in late numbers of this Journal, but the people have become so accustomed to think their schools above all others, that they do not, for a moment, think of comparing them with what they may be, and ought to be, to meet the demand of the times. We cannot now repeat the particulars in which our School system is deficient, but, if life and health are spared us, we shall renew our charge with a vigor inspired by the increased danger, and we yet trust that the Press will not consider the subject of our free schools any longer beneath its regard. Our essays, if approved, are always at the service of others.

In adding the term "EDUCATIONAL REFORMER" to our Journal, we hang out the standard of *Reform*, and boldly declare our intention not to rest until the people have a nearer view of the present system of public education,—its defects, and the dangers which beset it from the sluggishness and inefficiency of its administrators, and from the increasing power of that influence which has suppressed education in Italy, Spain, Ireland, Mexico, and in every other land where it prevails; which would banish the Bible from our schools as it has from the schools and firesides of its devotees, and which hates liberty in every form, and light in every degree.

The stand we have taken, will, of course, make us unacceptable to those who doze and dream with our Board of Education, or who are afraid to lose the votes of those who can not read the ballot they are allowed to cast; but we trust that all who love our institutions, all teachers, who feel that justice has not been done to them; all parents, whose children are wasting their time

in learning nothing, or in learning what is of no practical use when acquired; that all young men, who feel that the time they have spent in the common schools has, in a great measure, been lost; that all religious men, who see and feel that the great cause of religion and morals has been neglected in all our schools, and is likely, in future, not only to be neglected, but proscribed, will come to our aid, and back our words and their own prayers, with substantial acts in the shape of generous subscriptions.

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### WOMAN'S RIGHTS AND FEMALE EDUCATION.

The following sensible remarks appeared in the Zanesville Gazette, in a letter from its New York correspondent. The immediate cause of them was the late Female Convention at Worcester, Mass. The cry has long been, that every department of female industry is crowded, and the benevolent are not only endeavoring to find work for women in what are called feminine employments, but they are introducing them where men have hitherto operated, although it is just as true that all these departments are crowded by the males. It is our opinion, that there is abundance of room and work for all, if there were any prudence and judgment in their education. If our children were not early led to believe that labor is not respectable, we should not, in this wide country, see thousands of young men starving or living by dishonorable means, and so many thousand females wearing out their lives in idleness, or plying their thankless tasks at the needle, or the spindle, or the type-case. It would be the glory of these young men to go where they can get a farm for nothing but the occupancy, and it would be the glory of the young women to become the happy wives of such independent men, if both had been judiciously educated. Propose to a young man who is teaching a school or tending a shop, on a starving salary, to select a wife and go where land is plenty, and where his talents may one day elevate him, as they are unlikely to do here, and he will tell you that no woman competent to such a work, would marry a man under such circumstances; and an

incompetent wife, not brought up to coöperate with an active and intelligent husband, would be a hindrance, and insure failure and misery. It was once the custom for New-England girls, after going to school and working under the eye of their mothers till they were seventeen or eighteen years of age, to live in respectable families till they had earned enough to fit them out comfortably, when they were sure to find respectable husbands among the farmers and mechanics of the neighborhood; but now, such young women are ashamed to "live out," because young men are unwilling to marry one who has "lived out," however capable and worthy. This has filled the families of New-England with uneducated and thriftless foreigners, and has sent tens of thousands of our farmers daughters to the factories, where they lack many if not all the comforts of the homestead, and from which, after a few years, they carry home habits and opinions averse to domestic employment, and the seeds of consumption and other subtle diseases that they would have escaped at home. We shall resume this subject anon. Our extract follows.—ED.

"Now all that the great mass of women would want, if they knew their rights, is nothing more than what, after due investigation, the great majority of men would be willing to concede to them. But, in order to arrive at a knowledge of the God-ordained sphere of woman's rights and duties, it is necessary for all the groups of faculties, and each individual faculty of her mind, to be educated; that the temperament be educated; that the tastes and senses be educated; that her physical powers be educated; in short, it is necessary that she be spiritually and naturally educated. Let this be done, and she will then, like every other living creature, invariably act from the most largely developed faculties of her mind, and wherever those faculties impel her to action, *there* will be her sphere.

"Now, paradoxical as it may appear to you, lady-readers, the positive solicitude felt by men for the welfare of women, and the strenuous efforts made by men impelled by good motives, to "elevate" them by what they denominate "education," has contributed greatly to bring about this Woman's Rights movement. It could have no other effect. Reverend gentlemen and lackadaisical "friends of education," in addressing schools of young



females of all social grades, have been harping upon nothing for the last twenty-five years, but the "cultivation of the *intellect*;" magazine writers have been holding up the *intellectual* woman as the *beau ideal* of feminine perfection; editors have been advising, directly and indirectly, their youthful male readers to marry "women of *good intellects*;" and, whenever any man has attempted to pay a compliment to a woman, he has endeavored to select from her fancied or real excellencies, points that result from the possession and cultivation of well developed *intellectual* faculties. I have been made sick by all this educational cant, which keeps from young girls the knowledge that they are composite beings, and that the cultivation of the higher intellectual faculties of a woman, to the neglect of the lower intellectual, and the physical faculties, which tend to the production of human comfort, and without which no *practical* step can be taken in the affairs of every-day life, makes her, to say the least, unfit to bear children, to conduct them safely through the dangerous stages of infancy, to help a husband to provide for them in their helplessness, and to guide them and him in the battle of life, by good *practical* advice. Yes, this over cultivation of the higher intellect makes a pauper of her, on the death of a husband, or consigns her to dependence, and, perhaps, constrains her to throw herself into the arms of a second husband, from the low motive of getting something to eat and drink.

"We want female schools where women, or young girls, rather, may learn domestic economy; to cut and make their own dresses, and most articles of male wearing attire; where they may be taught the necessity of personal cleanliness, and compelled to practice it; and be taught to prefer industry to idleness, and neatness to mere show; where they may learn to be orderly and methodical, where to retrench and where to increase an expense, by having before them at the end of every week, in black and white, their week's outlays, and their week's receipts, and, perhaps, those of their husbands.

"I would not, by any means, have it understood that I am opposed to cultivating the higher *intellectual* faculties of woman; but I *would* have it understood, that, in fitting my daughter for the duties of a wife and a mother, I shall take good care that she learns to cook before she learns Algebra; and that she learns to make a shirt, before she commences Astronomy; and that, before she enters upon Latin, Rhetoric, Conchology, and the other "higher branches," she is well versed in the "lower branches" of managing the children, the domestics, and all the concerns of the family. All I contend for, in female, as in male education, is, that *the whole being should be cultivated, and that there is a*

*proper age at which each of the faculties should be specially cultivated; which age once passed, they can never be cultivated afterwards to advantage.* Until the organization of the human being is sufficiently well understood by educationists, to serve them as a guide in their labors, we shall always be bored, not only by women endeavoring to act out of their sphere, but also by men. Women have certainly great reason to complain; but have not men also? How many men are there now in New-York, think you, who have been moving for the past ten years, in a sphere of their own choice, or that would have been their choice, had they and their wives been educated with reference to the scientific requirements of their respective organizations?"

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### YANKEE INGENUITY.

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PIERPONT.

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The Yankee boy, before he's sent to school,  
Well knows the mysteries of that magic tool,  
The pocket-knife. To that his wistful eye  
Turns, while he hears his mother's lullaby;  
His hoarded cents he gladly gives to get it,  
Then leaves no stone unturned, till he can whet it;  
And, in the education of the lad,  
No little part that implement hath had.  
His pocket-knife to the young whittler brings  
A growing knowledge of material things.  
Projectiles, music, and the sculptor's art,  
His chesnut whistle, and his shingle dart,  
His elder pop-gun, with its hickory rod,  
Its sharp explosion and rebounding wad,  
His corn-stalk fiddle, and the deeper tone,  
That murmurs from his pumpkin-leaf trombone,  
Conspire to teach the boy. To these succeed  
His bow, his arrow of a feathered reed,  
His windmill, raised the passing breeze to win,  
His water-wheel, that turns upon a pin;  
Or if his father lives upon the shore,  
You'll see his ship, "beam-ends upon the floor,"  
Full-rigged, with raking masts, and timbers staunch,  
And waiting, near the wash tub, for a launch.  
Thus by his genius and his jack-knife driven,  
E'er long he'll solve you any problem given;—  
Make any gim-crack, musical or mute,  
A plough, a coach, an organ, or a flute,  
Make you a locomotive or a clock,  
Cut a canal, or build a floating dock,

Or lead forth Beauty from a marble block ;—  
Make anything, in short, for sea or shore,  
From a child's rattle to a seventy-four ;—  
Make *it*, said I ? — Ay, when he undertakes it,  
He'll make the thing, and the machine that makes it.  
And, when the thing is made,— whether it be  
To move on earth, in air, or on the sea ;  
Whether on water, o'er the waves to glide,  
Or, upon land, to roll, revolve, or slide,  
Whether to whirl or jar, to strike or ring,  
Whether it be a piston or a spring,  
Wheel, pulley, tube sonorous, wood or brass,  
The thing designed shall surely come to pass ;  
For, when his hand's upon it, you may know,  
If there's *go* in it, he will make it go.

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## THE SPARROWS. AN ORIGINAL DIALOGUE.

LITTLE ELLEN AND HER MOTHER.

*Ellen.*—Mother, what are these little mites of birds made for ?  
They are too small to be eaten, and not large enough to work.

*Mother.*—They may as well ask what you are good for, Ellen ;  
for you are small, and not fit to be eaten, and, as they earn their  
living, they must work harder than you do.

*E.*—Yes, but you know what I mean, mother. I shall grow  
up one of these days, but they will never be larger than my fist.

*M.*—I hope you will live to grow up, though this is by no means  
certain. But I do not wish to evade your question. Though the  
little birds may be of no use to *us*, we may conclude that they  
are not useless, for the Creator has a design in every thing he  
makes. If the sparrows are too small to serve as food for man,  
they are large enough to feed many creatures smaller than man.

*E.*—Then other creatures eat animals, mother ! O yes, I might  
know they do, for I saw my kitten eating a little bird that she or  
her mother had caught.

*M.*—Do not the little birds seem to be happy ?

*E.*—O yes, mother. I never saw such happy little things ;  
they are chirping, or flying, or playing all the time.

*M.*—Then, perhaps, they were made to be happy. Do you  
like to see the little things ?

*E.*—O yes, mother, I dearly like to see them.

*M.*—Then perhaps they were also made to contribute to *your*  
happiness. Did I see you giving them some crumbs of bread just  
now ?



*E.*—Yes, mother, the snow covers the ground, and I feared the little things would starve for want of food.

*M.*—And you helped them out of pity, did you?

*E.*—Yes, I did, mother. Was it wrong to do so?

*M.*—O no, my dear child, and I presume it was one of the most important uses of their creation to give us an opportunity to cultivate our benevolent affections. You would not hurt the little creatures, would you, Ellen?

*E.*—O no, mother, I would do any thing to help them.

*M.*—There is nothing greater than charity, and any creature, however small, that moves us to kindness, affection, benevolence, or love, which are only other names for charity, is created for a noble purpose, and the little sparrows have not been made in vain, if they have excited tender feelings in my little daughter's bosom.

*E.*—[*To the birds.*] O you dear little birdies, how could I think you were good for nothing because you were not fit to eat? I'll go and get some more bread for you this minute, and if you would like to live with me this winter, I'll board you for nothing, and do your washing gratis, just as I do my little Dolly's.

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### THE BIBLE IN OUR COMMON SCHOOLS.

It is an interesting circumstance, that the first Bible printed on the Western Continent, was printed at Cambridge in Massachusetts, and the first attempt in New England, to prevent its being read has been made in the same place. Our fathers, anxious to improve the condition of the Indians, early endeavored to christianize them, and the missionary Eliot translated and printed the Bible in the Indian tongue, as the most effectual step towards evangelizing and civilizing the poor natives. The English Bible, in some way or other, has, ever since the settlement of Cambridge, been read in its public schools, by children of every denomination; but, in the year 1851, the ignorant immigrants, who have found food and shelter in this land of freedom and plenty, made free and plentiful through the influence of these very Scriptures, presume to dictate to us, and refuse to let their children read as ours do, and always have done, the Word of Life. The arrogance, not to say impudence, of this conduct, must startle every native citizen, and we can not but hope that they will immediately take measures to teach these deluded aliens, that their poverty and ignorance in their own country arose mainly from their ignorance of the Bible; and every attempt to suppress the free perusal of it in our schools,

and around our firesides, is suicidal, and, if successful, will only make this country what Ireland is, and always will be, till the Bible is put into the hands of the people. It is idle to talk about the oppression of England, for every one, who knows any thing of the condition of Ireland, knows that it is her religion, and that only, which prostrates her, and incapacitates her for freedom.

We hope no one will mistake our position. Much as we fear and regret the temporary deterioration of our people in many respects, in consequence of the influx of uneducated and slightly civilized foreigners, we do not wish to refuse them the shelter they so much need, and will do as much as any one of our means, to feed and shelter them. We maintain that our ability to help them arises from our free institutions;—that these institutions owe their *origin* to religious principles entirely opposed to those of the great mass of the immigrants, and their *preservation* to the intelligence of the people; that the ignorance of these aliens unfits them to take any part in the enactment of laws or the election of officers; and that, until the adults are educated, and americanized in feeling, they should be *candidates* only for citizenship, and it should be a condition of citizenship, that their children shall be educated in our free schools with our own children, and under the influence of our free school system, which we trust will never repudiate the Scriptures.

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### PROPRIETY OF SPEECH.

We take the following from a Western paper, and cheerfully recommend it to all persons, whether teachers or not, who love to use slang expressions, and labor ten times as hard to imitate Sam Slick or Jack Downing, as to imitate Junius or Dr. Johnson. We know some well educated ladies who think it graceful and becoming to speak ungrammatically, and who do this so often as to lead strangers to doubt whether they know how to speak otherwise.—  
ED.

“ You should be quite as anxious to talk with propriety as you are to think, work, sing, or write according to the most correct rules.

Always select words calculated to convey an exact impression of your meaning.

Avoid a muttering, mouthing, stuttering, droning, guttural, nasal or lisping pronunciation, and do not put your mouth too near your hearer's face.

Let your speech be neither too loud nor too low, but adjusted to the ear of your companion. To prevent the necessity of any one's crying 'what?' 'what?'

Beware of such vulgar interpolations as 'you know,' 'do tell me!' 'says I.'

*Pay a strict regard to the rules of grammar, even in private conversation.* If you do not understand these rules, learn them, whatever be your age or station.

Though you should always speak pleasantly, do not mix your conversation with laughter.

Above all, let your conversation be intellectual, graceful, chaste, discreet, edifying, and profitable.

Never indulge in uncommon words, nor in Latin or French phrases, but choose the best understood terms to express your meaning.

Let your articulation be easy, clear, correct in accent, and suited in tones and emphasis to your discourse.

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#### LIFE AND ETERNITY.

Life is the veil that hides eternity —  
Youth strives in vain to pierce it, but the eye  
Of age may catch, through chinks which Time has worn,  
Faint glimpses of that awful world beyond,  
Which death at last reveals. Thus, life may be  
Compared to a tree's foliage; in its prime,  
A mass of dark, impenetrable shade,  
Which veils the distant view; but, day by day,  
As autumn's breath is felt, the falling leaves,  
Opening a passage for the doubtful light,  
Exhibit to the gazer more and more  
Of that which lies beyond,—till Winter comes,  
And, through the skeleton branches, we behold  
The clear blue vault of day!

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All eloquence should have reason for its bow, and truth for its butt; who shoots a crooked arrow hits only by chance.

Words of sympathy lift not up the needy; only full sacks can stand on end.

ANNUAL REPORT OF THE SUPERINTENDENT OF  
COMMON SCHOOLS FOR HILLSBOROUGH TOWN-  
SHIP, SOMERSET CO., N. J.

This Report, from the pen of Dr. C. C. Hoagland, now one of the county examiners of Somerset Co., contains more good sense than most of the town reports that have fallen under our notice. We had the pleasure of seeing the writer at the Somerville Teachers' Institute, and were struck with the correctness of his notions, and the energy with which he carried them out. Much of every town Report, of course, is local, and can hardly interest other towns, but the incidental remarks interspersed in this, will apply to other States than New Jersey. The introductory paragraph shows the spirit in which the Report was made.

“Allow me to say, then, that we have no wild schemes, no visionary ideas; no patent plans to urge and support. We do not believe that our Schools can be converted into Colleges, or that any railroad can be built whereon our children may be propelled by steam through the vast fields of knowledge. We hold the same views that every thoughtful and judicious man would hold, were he as well acquainted with the condition of the Schools as we are, or had he given as much attention to the subject of education as it has been our duty to give. We simply wish that the theory which all admit in regard to our schools, should be reduced to practice. This theory is, that our Public Schools should furnish our children with thorough instruction in the rudiments of a good English education; i. e., that in them *all* our children should be taught to *read well, write neatly, spell correctly*, and obtain as much knowledge of geography, and grammar, and arithmetic, as is necessary to fit them to be intelligent and useful citizens. The theory also requires that the higher branches should be taught to the comparatively few scholars whose parents desire it, and of course implies that the school rooms should be sufficient in number, convenient in location, well ventilated, and in other respects comfortable, furnished with all the necessary apparatus for teaching, supplied with competent teachers, adequately paid, and under the supervision of men interested in the cause of education, and earnest to be diligent and faithful. Such is the theory. Is there anything extravagant in

it, if our Common School system is to be anything but a name and a cheat? There can be but one answer. It is, then, for the good of all, that our Schools, where now they do not, should be made, as speedily as possible, to conform to this theory. To invite your attention and awaken inquiry, to give subjects for deep thought and efficient action, is the object of this Report."

It appears that the schools of the township are taught as many months as the longest in New-England; but the following remark would lead us to suspect that they are not perfectly free, public schools.

The money appropriated by the township is divided into three or four portions, according to circumstances, and is drawn for the payment of the teacher, *and the deficiency is assessed, with the expenses of the school, upon the children who attend.* In one district, the public money makes the school free during the whole year; in other districts, where the school is kept the whole year, it will pay one-half, while, in some districts, the school is kept open six or eight months, and the whole expense borne by the public funds. The average cost for tuition in the whole township, in addition to the public money, will be less than fifty cents a quarter for each child in school."

We fear that the practice of continuing a school longer than the public appropriation will pay for, and then assessing the balance of expense upon the children who attend, is fast spreading in New-England also, and we can not too strongly protest against it as sapping the very foundation of our free schools; for, it either drives the poorer children from the schools, or obliges them to come as paupers; in one case, punishing, and in the other, degrading them. We do not hesitate to say, that the only true ground of free schools is that, where every child may be educated at the public expense; and any system, which allows the children of one town to fare worse than those of another, or those of one district to fare worse than those of another district of the same town, is partial and unjust. We maintain that every child has a right to an education, and it is the duty of the State to see



that he has it, not only by seeing that a proper school house and competent teacher are provided for him, as good as any other child in the State enjoys, but also that *he be compelled to be educated*. As it now is, the best schools of one town are often inferior to the poorest of another town, and the schools of the same town, by the poverty or niggardliness of some districts, are so different, that the chance of the children is altogether unequal. If the State paid for the schools, the towns and districts would all be striving to get the best schools and the best teachers; but now they only strive to get the cheapest, to the great wrong of the innocent and helpless children. Nothing can be narrower than the view many take of this subject. The Report before us says,

“ We appeal to them on the score of public economy, for the course complained of leads to a great waste of public money. We appeal to them on behalf of the children, whom they defraud of their just rights; for it is the right of a child that he be educated. In this community, the inheritance that most children receive from their parents, the capital with which many start in life, is their education. Is he the child of a poor man, whose daily life is daily toil, who earns his bread by the sweat of his brow, and whose brow is always sweating? Is he the child of a man on whom worldly prosperity has never smiled, and who has always been a laborer and dependent? Then give that child an education, arouse his intellect, touch his soul, give him thought, and food for thought, and he may become a man; a long career of usefulness is open before him; all the honors and emoluments of successful life may be his, and the sun of prosperity, that never shone upon the laborious days of his father, may burst out in brightness upon the useful and intelligent life of the child. Instruction is the child's right. Society imposes duties upon us, and we have a right to know and understand how to perform those duties. To prevent a child from getting that education which our schools offer him, is robbery of that child, and neither friend nor foe, parent nor guardian, can commit that robbery without great sin. And the parent who lightly keeps his child from school, or excuses a want of punctual attendance, who deprives him of these advantages for mere convenience, or for want of his labor, commits that great sin, and robs the child of a chance for success in life, for honor, for reward, for renown. We appeal to parents and guardians on another score. It is the right of every man that his neighbor's child should receive a good education. We are all members of the body

politic, and of a family from which we cannot escape. We all depend more or less on each other, and cannot escape the influence of society, of neighborhood, of example. Like begets like. Place a man in an enlightened community, and he is likely to become enlightened. Put him in a society degraded, dissolute, wicked, ignorant, and the tendency is to fall; the probabilities are that he may come in time to sympathise with what he at first loathed and despised. To bring up *your* children in ignorance is to endanger the peace, the respectability, the intelligence of mine, which you have no right to do; it is to endanger the property of your neighbor, which you have no right to do. It is the right, then, of the child that he be educated, and the right of every one else that he should be, and it is a most solemn duty incumbent on parents that this right should be maintained in full force."

But we go farther than the Report, and maintain that, when the parent is poor, the child is not only entitled to an education by natural right, but, because, if he ever acquires property, that property will be taxed; and we can not conceive of a meaner act than to deprive a child of the means of acquiring knowledge and property, and then, when he overcomes this wrong, and acquires property in spite of it, to compel him to refund a portion of it. It is not law but public opinion that protects the rich man in his possessions, and this public opinion can only be based on general intelligence and public virtue.

In speaking of Orthography among other branches, the Report says,—

In the old-fashioned School, a vast deal of time is spent to very little purpose, in the acquisition of spelling, it being commonly found that the most adroit speller in the class cannot write half a dozen lines without blunders. Spelling well orally, and writing orthographically, are really very different acquirements, and a child very expert in the former, may be very deficient in the latter. Nothing can show more strikingly the folly of the oral mode of teaching spelling, than this fact, now generally acknowledged. Of the generation now on the stage of life, whose education has been confined to the District School, although a large portion of time was spent in drilling from the spelling book, not one in ten can write a letter of even a few lines without blundering in orthography.


It is an interesting circumstance in connection with the Somerville (N. J.) Institute, that we required the teachers to write the same 40 words that had been written by about 3000 or 4000 teachers of New-England, at the Teachers' Institutes that we have conducted, and the number of words incorrectly written was less than half of the lowest average that had been obtained elsewhere, even in Massachusetts. We immediately inquired how they had been taught to spell, and learned that the influence of the writer of the Report, who, it will be recollected, is Examiner of Teachers for the county, had been exerted upon the teachers, and a large number of them had connected writing with oral exercises in Orthography. We should like to copy the whole Report, but we have already introduced too many long documents and must forbear, and give only the concluding paragraph.

“Such, Fellow Citizens, are some of the difficulties, feelings, and objections, with which the advocates of Common Schools are obliged to contend. We have presented their claims to you with the humble ability God has given us, and it now remains for you to do your duty. If you love your country and her institutions, you will attend cheerfully to your duties in relation to the free schools, and appropriate liberally for their support. It is your solemn duty. The dearest interests, the happiness and prosperity of your children depend upon it; the duties you owe your country, and your God demand it. Our great security for freedom is the ballot-box; but what security have we for the ballot-box, but the intelligence and virtue of every voter in the community, with the blessing of God upon us?


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LYCEUM LECTURES. The Editor has prepared several, which he should like to deliver, some of these Winter evenings. Terms, Ten Dollars. As he may not speak of their quality, he can only say, no satisfaction, no pay, beyond expenses.

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 All Communications, Exchanges, and Books for review, must be directed to Wm. B. Fowle, West Newton, Mass.

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